



Islamic Boarding School Program as a Means of Improving Reading and Memorization of the Al-Qur'an for SD IT An-Najah Aceh Tengah Students

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Abstract

Aceh Tengah, Takengon, is an area with a majority Muslim population. The problem that occurs in today's young generation is that many children are not fluent in reading the Qur'an and make many mistakes in reading it in terms of *makharijul* letters, *tajwid*, and the length of the reading. Therefore, the implementation of the boarding school program at one of the educational institutions in Takengon is expected to be a medium for children to improve how to read the Qur'an. Then increase their memorization after attending the boarding school program conducted by students of STAI As-Sunnah. The method used in research is CBR (Community Base Research). Community Base Research is research with a collaborative pattern between the community and the world of action-oriented education with service learning to support social movements. The result of this activity was a change in the quality of reading and memorizing the Qur'an of the students of SDIT An-Najah, when reading and memorizing the Qur'an, they became smoother and following the rules of *tajwid* and *makharijul* letters. With this activity, it seems that the community is very enthusiastic and enthusiastic, with them fully supporting this activity and their children, who are also very enthusiastic about learning.

Keywords: *Tabfīz* Al-Qur'an; *Tabsin* Al-Qur'an; Flash Boarding School

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Introduction

Aceh Tengah Regency is one of the districts in Aceh Indonesia Province. Aceh Tengah Regency is a cool plateau with a height of about 1200 m above sea level.¹ The Aceh Tengah Regency area consists of 14 sub-districts and 295 villages with a population of 215,468 people.² The majority of ethnic groups in Aceh Tengah Regency are the Gayo tribe. The Gayo tribe has a global coffee plantation result named Gayo Coffee.³ Takengon is a tourist city on the outskirts of Lake Lut Tawar, Lut Tawar District and the majority of the population of Muslims. The city of Takengon is one of the cities that implements Islamic Sharia law in its government.⁴

In the Takengon area, there is an educational institution called SD IT An-Najah. Elementary School IT An-Najah is an institution with a nuance of Islam in Takengon. SD IT An-Najah has many students, totalling 208 people, with a teaching staff of around 45 people. The existence of SD IT An-Najah has excellent potential in educating golden generation children who love Islamic religious education. The institution's existence provides opportunities for KKN participants to develop the knowledge studied during college. KKN participants are students from STAI-As-Sunnah Deli Serdang, North Sumatra. This KKN program is a community service activity carried out in the holy month of Ramadhan. In carrying out the program of dedication activities to the Community Service Program in collaboration with the Elementary School Institution IT An-Najah, they make a *pesantren kilat* program as a means of improving the reading and memorization of the Qur'an. It is hoped that the existence of this program can improve the quality of reading and memorization of the Qur'an students of SD IT An-Najah.

Research related to the *Pesantren kilat* has been conducted by previous researchers. Research related to the *Pesantren kilat* conducted by Laila Amalia titled "Implementation of the *Pesantren kilat* Program in Developing Religious Competencies (Class X Case Study at SMK PGRI 2 Ponorogo)".⁵ In his study, the researcher concluded the existence of a *Pesantren kilat* activity to shape students' character into children who are sholeh and sholehah. Then give a different religious feel to students. Next, guide in performing prayer properly and correctly, reading the Qur'an well, doing *tayamum*, doing the procedures of *wudu* and others. These activities are mandatory things that must be known and learned by students.

The above research relates to this research regarding program activities, namely the *Pesantren kilat* program. However, in this research with research conducted by previous researchers, there are differences in terms of study objects. The object of a study conducted by previous researchers is implementing the *Pesantren kilat* program in developing religious competencies. This means that the research includes anything related to religion, so the discussion is still general. The object of this research study is the *Pesantren kilat* program to improve reading and memorizing the Qur'an. This means that this research focuses on two objects, namely improving reading and memorizing the Qur'an. Thus the study of this research is more specific than previous studies.

From the description above, we can see that the research conducted by previous researchers and this research have similarities in terms of program activities. But in other respects, there are differences in the form of the object of study, where previous studies are more general in nature than this research. From studies mentioned above, the researcher wants to dig deeper through this

¹ Apriliani Lase, "Strategi Pengembangan Objek Wisata Gayo Camping Ground Di Takengon Aceh," *Jurnal Ilmiah Pariwisata Imelda (JIPSI)* 1, no. 1 (2023): 32–37, <https://jurnal.uimedan.ac.id/index.php/JIPSI/article/view/1207/887>.

² Husni Fachri, "Implementasi Komunikasi Pembangunan Pada Dinas Parawisata Kabupaten Aceh Tengah Dalam Pengembangan Pariwisata Di Kabupaten Aceh Tengah," *Biram Samiani Sains* 1, no. 3 (2019): 1–15.

³ Muhammad Irfan Nugraha Kamil Abdullah, "Photobook Siti Kewe The Highland Of Gayo," *PANTUN: Jurnal Ilmiah Seni Budaya* 4, no. 1 (2019): 36–46.

⁴ Iskandar, "Pelaksanaan Syariat Islam Di Aceh," *Serambi Akademica* VI, No. 1 (2018): 78–86, [file:///C:/Users/Lenovo/Downloads/621-1156-1-SM \(1\).pdf](file:///C:/Users/Lenovo/Downloads/621-1156-1-SM%20(1).pdf).

⁵ Laila Amalia, "Implementasi Program Pesantren Kilat Dalam Mengembangkan Kompetensi Keagamaan (Studi Kasus Kelas X Di Smk PGRI 2 Ponorogo)" (IAIN Ponorogo, 2019), 1–228, [http://etheses.iainponorogo.ac.id/7308/1/Laila Amalia.pdf](http://etheses.iainponorogo.ac.id/7308/1/Laila%20Amalia.pdf).

research related to things that have not been discussed in previous research as the novelty of this research.

Based on the results of the observations made by the author, it was found that children's proficiency level in reading the Qur'an is still relatively low. This is due to the lack of emphasis on teaching how to read the Qur'an. So that we get that the majority of children in Blang Kolak 2 Village still have many mistakes in how to read the Qur'an, which is not following the rules of *tajwid* and *makharijul* letters.

Based on the results of these observations, the authors prepared a plan for Community Service Lecture activities that focused on improving Al-Qur'an reading through the *Al-Qiraah tabsin* program. Furthermore, the author will also carry out the activities of tahfiz Al-Qur'an. With the hope that the design of the above activities can achieve the objectives of implementing KKN activities to be efficient and effective.

In addition to the several planned activities above, KKN students also make visits and tours to places, agencies, or institutions related to scientific disciplines or fields occupied by students in tertiary institutions. The object of student KKN visits can be places, agencies, or institutions connected to entrepreneurship, science, science and technology, and education. KKN activities involve more observational activities and students are not yet required to empower the community. From these issues, the authors use a community-based research method. Research is done based on a community committed to supporting, providing resources, and participating in the research process to produce products that benefit them.⁶ Community Base Research is research with a collaborative pattern between the community and the world of action-oriented higher education with service learning to support social movements to realize social justice.⁷

This CBR is included in the action research model family, which involves the community in conducting research, not just designing models formulated by researchers as academics.⁸ So that the CBR method has an equivalent paradigm, meaning that lecturers/students encourage the potential that exists in society to the stage of independence in solving problems. The main principles of CBR include; (1) Society is seen as a unified identity. (2) based on community strengths and resources. (3) promote collaborative partnerships that uphold equal values at all stages of research. (4) Promote a collaborative learning process (learning together) and capacity building of all partners. (5) Integrating and balancing knowledge development and action for mutual benefit. (6) Use recycling processes for reflection. (7) Address urgent issues faced by local communities in a multifaceted manner. (8) disseminate research results to all partners and share opportunities for distribution in various public media. (9) long-term oriented and committed to sustainability.⁹

The term CBR is also called CBPR or (Community Based Participatory Research). CBR or CBPR is a term born out of the need to accommodate many participatory approaches to dealing with significant issues together. Which for the first time was intended for public health science. Community-Based Participatory Research (CBPR) or Community-Based Research (CBR) is an approach born at the end of the 20th Century, in the 1990s. Many researchers have developed research stages from the CBR method.¹⁰ Among the researchers who designed the CBR method

⁶ Muhammad Sapii Harahap et al., "Learning Al-Quran and Arabic at the Orphanage," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 1 (2022): 19–31, https://waraqat.assunnah.ac.id/index.php/assunnah_JPM/article/view/215/138.

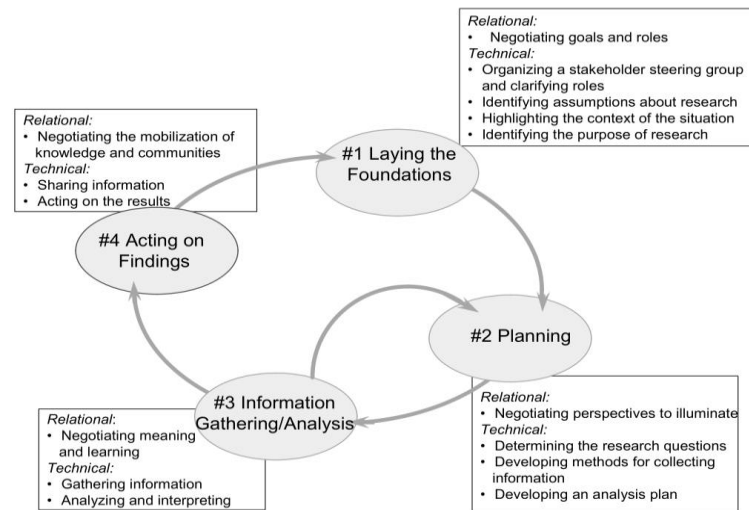
⁷ Slamet Riyadi et al., "Building a Qurani Society: A Collaborative Community Base Research," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 39–49, https://doi.org/10.51590/jpm_assunnah.v2i3.272.

⁸ Norma Rosyidah, "Pendampingan Pembuatan Laporan Keuangan KSPPSAI-Amanah Sawocangkring Sidoarjo Menggunakan Metode CBR," *DINAMIS: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (2021): 16-108, <https://doi.org/10.33752/dinamis.v1i2.519>.

⁹ Mohammad Hanafi, "Panduan Perencanaan Dan Penyusunan Proposal CBR," 2015, 1–50.

¹⁰ Marzuki Wahid Agus Afandi, Nabiela Laily, Noor Wahyudi, Muchammad Helmi Umam, Ridwan Andi Kambau, Siti Aisyah Rahman, Mutmainnah Sudirman, Jamilah, Nurhira Abdul Kadir, Syahrani Junaid, Serliah Nur, Rika Dwi Ayu Parmitasari, Nurdianah, Jarot Wahyudi, *Metodologi Pengabdian Masyarakat*, 2022, 1–284, <http://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203>.

action research stages came from Canada. CBR Canada with Joanna Ochocka and Rich Janzen in it also developed guidelines for CBR governance. The model of this stage is as follows:



Picture 1: Stages of the Community Based Research Method

From the chart above, we can conclude that there are 4 phases and 11 operational steps that CBR researchers must acknowledge. The 4 phases are laying the foundation or building the foundation, research planning, data collection and analysis, and action on the findings.

KKN is an activity to support the development of course materials or scientific study programs.¹¹ The purpose of this KKN is for students to acquire knowledge and skills related to applying concepts, theories, and knowledge gained in class. Through KKN students are expected not only to master theoretical knowledge but also to recognize and identify the practice of its application in the form of actual activities.

Result and Discussion

The result of implementing activities in Central Aceh district in the village of Blang Kolak 2, specifically at the An-Najah Integrated Islamic Elementary School, was the 10-day Islamic boarding school program. 88 students and female students attended the activity. The An-Najah Integrated Islamic Elementary School fully supports this activity by providing facilities in the form of classes and a Masjid. The author organizes an activity in the form of *tahsin*, which aims to improve the reading of the Al-Qur'an for students of the An-Najah Integrated Islamic Elementary School.

The word *tahsin* is linguistically taken from the verb (حسن - يحسن - تحسینا) meaning: repair, decorate, refine, or beautify, or make better than before.¹² Meanwhile, according to the term is the science that studies how to pronounce the letters of the Qur'an, including properties, *makbraj*, *abkamul letters*, and others.¹³ So it can be concluded that all activities that lead to the meaning of repairing, beautifying, or enhancing can also be called *tahsin*.

The author organizes an activity in the form of *halaqah tahsin*, which aims so that students can read and memorize the Al-Qur'an according to the rules of *tajwid* and *makbarijul* letters. This activity is held every morning from 09.00 AM to 11.00 AM. The Al-Qur'an *Tahsin* activity, which the author held in the village of Blang Kolak 2, to be precise, at the An-Najah Integrated Islamic Elementary School, received a positive response.

¹¹ Amaq Auliya, "Kuliah Kerja Lapangan Atau Kuliah Kayak Liburan, Sebuah Catatan Pinggir," nwdionline, 2022.

¹² Hisyam bin Mahrus Ali Al-Makky, *Bimbingan Tahsin Tilawah Al-Qur'an* (Solo: Zam-Zam, 2013), 1.

¹³ Misbahuddin et al., "Sosialisasi Model Talqin-Taahsin-Taqlid Pada Pembelajaran Huruf-Huruf Arab Di Rumah Tahfiz Sahabat Quran Manado," *Pengabdian Tarbiyah, Religius, Inovatif, Edukatif Dan Humanis* 1 (2019): 6-11, file:///C:/Users/Lenovo/Downloads/303-Article Text-1243-1-10-20220929.pdf.

The response was good from students, parents, or guardians of students and the surrounding community who participated in activities with KKN students. According to the community, this activity is very positive and useful. The community is also very happy with this activity because someone teaches their children to read the Al-Qur'an according to the rules of *tajwid* and *makbarijul* letters. This is because, so far, very few *ustadz* have held *tabsin* lessons in their village. Therefore the presence of students in the STAI As-Sunnah KKN activities received a warm welcome from the Blangkolak 2 village community.

Even though many students or teenagers are not proficient in reading the Qur'an, they are not ashamed and reluctant to participate in this activity. On the contrary, they seemed enthusiastic and thought this activity was too short. The proof of their enthusiasm is that they always come on time and wait for the presence of students for KKN activities. Before the writer starts teaching *tabsin*, the writer first introduces what *tabsin* is. So students don't ask questions about what *tabsin* is or have often heard it but still don't understand. Then after explaining what *tabsin* is and its meaning. The author explains to the students the virtues in improving Al-Qur'an reading. For the reason that students are motivated to learn the *Tabsin* of the Qur'an, they don't just come and listen to what is explained. As for some of the virtues of reading the Qur'an contained in the words of the Prophet *Sallallahu alaihi wassalam*:

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ زُرَّارَةَ بْنَ أَوْفَى، يُحَدِّثُ عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ " .

*The Prophet Sallallahu alaihi wasallam said, "Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."*¹⁴

Next, the virtue of studying the Al-Qur'an that the author conveys is that he belongs to the best people, as the words of the Prophet Muhammad:

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " .

*'Uthman reported the Prophet Sallallahu' alaihi wasallam said, as saying: The best among you is he who learns and teaches the Qur'an.*¹⁵

To facilitate the learning process in this activity, KKN students form study groups and divide them into five groups by applying the *halaqah* method. The *halaqah* method is a term in the world of education that forms a circle. This *halaqah* describes a small group with 3 to 12 participants. They study Islam in a certain Manhaj (syllabus).¹⁶ Meanwhile, according to Abudin Nata in his book "Haraka Model Education," *halaqah* is education carried out so that the teacher imparts knowledge and students sit around him.¹⁷

STAI As-Sunnah KKN students use the *halaqah* method because the *halaqah* system learning method is a tradition adhered to by classical scholars in the development of Islamic education. In applying this *halaqah* learning method, each student enters the room where educational and learning

¹⁴ Abu Abdillah Muhammad bin Ismail Al-Bukhari, *Shahih Bukhari* (Beirut: Dar Tuq An-Najah, 1422).

¹⁵ Abu Dawud Sulaiman bin Al-Asy'ats As-Sijistani, *Sunan Abu Daud* (Beirut: Dar Alrisalah Alalamiah, 2009).

¹⁶ Satria Hadi Lubis, *Menggairahkan Perjalanan Halaqah: Kiat Agar Halaqah Lebih Dahsyat Full Manfaat* (Yogyakarta: Pro-U Media, 2010), 16.

¹⁷ dan Siti Sabilah Salmah Siti Fatimah, Kamilah Rahmawati, "Meningkatkan Pemahaman Ilmu Tajwid Menggunakan Metode Halaqah Di MIS Assasul Islam Bogor," *Jurma* Vol.3 No.1 (2019): 46.

activities are taking place, usually using a large area, sitting in a circle with certain subject books, and all students facing the teacher.¹⁸

After forming the *halaqah*, in this KKN activity, the *tahsin* teacher (in this case, the KKN students) reads the verses, and the others listen and pay attention to what the *tahsin* advisors read in each group. The students must be able to follow it, then come forward one by one to listen to their reading to the *tahsin* teacher. The *tahsin* teacher listens to their reading and corrects the reading of students who still have mistakes or mistakes when reading surahs or verses. The *tahsin* teacher not only reprimands his students for mistakes. But the teacher also exemplifies the correct one when his *halaqah* group makes a mistake in reading right then and there. Then mention the appropriate tajwid laws on the wrong reading and explain them slowly so that everyone who is in the *halaqah* can understand them. After all members of the *halaqah* have listened to their Al-Qur'an reading, the *tahsin* teacher gives a quiz so they can recall what they have learned in the *halaqah*.

That is the way and method used by STAI As-Sunnah Community Service students in carrying out Al-Qur'an tahsin learning activities in Blang Kolak 2 village, to be precise, at An-Najah Integrated Islamic Elementary School. After doing tahsin learning for ten days, there was a change in the quality of Al-Qur'an reading by students. When reading the Al-Qur'an, they become more fluent and follow the rules of tajwid and makharijul letters.



Picture 2: *Halaqah Tahsin* Al-Qur'an

Another Lightning Islamic Boarding School activity is conducting Al-Qur'an tahfiz activities. Al-Qur'an tahfiz activities are carried out in the village of Blang Kolak 2, which are carried out simultaneously with Al-Qur'an *tahsin* activities at the same time and on the same day. With an effort to increase the desire of children to memorize the Al-Qur'an and enjoy memorizing it. Also, to foster a sense of love for children towards the holy book of Muslims, namely the Qur'an. This activity began when the author saw enthusiastic children learning tahsin Al-Qur'an. It's really a shame if this opportunity is not used as well as possible. So the author sees an opportunity to make Al-Qur'an tahfiz activities. The above considers that early age is a good enough age to start

¹⁸ Ilham dan Sukrin HT, "Konsep Metode Halaqah Dalam Pembelajaran PAI Dan Budi Pekerti," *Kreatif* Vol. 18 No (2020): 117.

memorizing the Qur'an because children's memory is still fresh and strong. The young generation is 0-8 years old and is often called the Golden Age. This golden period is an excellent opportunity to develop all aspects of a child's development and potential. Various neurological studies show that 50% of a child's intelligence is formed in the first four years.¹⁹

Before starting the Al-Qur'an tahfiz activities, the author motivates students. Among these motivations is the virtue of memorizing the Al-Qur'an in Islam. Before teaching the method of memorizing the Al-Qur'an which will be taught, the author provides insight into the virtues that are obtained when memorizing the Al-Qur'an. The virtues of memorizing the Qur'an are: (1) Memorizing the Qur'an achieves a very high degree in the eyes of Allah Subhanahu wata'ala. (2) memorizing the Al-Qur'an gets a double reward. (3) Memorizers of the Qur'an who carry the values of the Qur'an are sometimes referred to as "*Ahlullah*" or the family of Allah *Subhanahu wata'ala*.²⁰ (4) The Prophet promised that parents who memorized the Qur'an would receive a crown from Allah Subhanahu wata'ala on the Day of Judgment. (5) Memorizing the Qur'an has activated billions of brain cells by memorizing. (6) Memorizers of the Al-Qur'an include people who maintain the Al-Qur'an's sanctity. (7) Those who memorize the Al-Qur'an and always read the Al-Qur'an books make him a person who fears Allah Subhanahu wata'ala. (8) The person who memorizes the Qur'an gets help from the Qur'an on the day of resurrection.²¹ This activity used the *tahfiz*, *tasmik*, and *murojaah* methods.

Tahfiz is members of the *halaqah* group who memorize verse by verse slowly until they can memorize the verses they read.²² On this occasion, the students were given a certain amount of time to memorize the Al-Qur'an before delivering it to the teacher in their *halaqah* group. The students are not forced to memorize it, but as capable as each individual. In this case, the writer gives motivation to the students who have the most memorization in the form of prizes.

Tasmik, or listening to memorization in front of other people, is one of the characteristics of the world of memorizing the Al-Quran. The benefit of this *Tasmik* is that if you are face to face with the *ustadz*, you are wrong in reading, then the *ustadz* will correct it directly.²³ Moreover, *tasmik* are members of the *halaqah* group who have memorized the verse they choose and then deposited it with the teacher in their *halaqah*.²⁴ At this time, the teacher listens to the readings of the students and students carefully, whether there are errors in the students' memorization in the form of mad, *tajwid*, or *makharijul* letter errors. At this time the teacher determines whether the students can continue their memorization or have to repeat their memorization until they are fluent.

Murojaah is a method for repeating the memorization of students who have finished memorizing.²⁵ Students are required to repeat their memorization so that they can still remember what they have memorized. Because it is human nature to forget something quickly, the author strongly recommends the *murojaah* method to be carried out in the stages of memorizing the Al-Qur'an.

¹⁹ Muzayyana Ika Mawarni dan Firman Ashadi, "Upaya Meningkatkan Daya Ingat Anak Dalam Menghafal Alqur'an Melalui Metode One Day One Ayat (ODOA) Di Paud Aster 23 Jember," *JECIE* Vol. 4 No. (2020): 28.

²⁰ Amalia Shalihah dan Muhammad Rabanie, "Hafalan Al-Qur'an Dan Hubungannya Dengan Nilai Akademis Mahasiswa," *Pendidikan Islam* Vol.17, No (2020): 3.

²¹ Rabanie, "Hafalan Al-Qur'an Dan Hubungannya Dengan Nilai Akademis Mahasiswa."

²² Yuliani Rahmi, "Metode Muraja'ah dalam Menghafal Al-Qur'an Di Pondok Pesantren Al-Mubarak Tahtul Yaman Kota Jambi," *Innovatio* Vol. 19 No (2019): 72.

²³ Risma Yanti Btr, "Implementasi Metode 3T+ 1M Melalui Layanan Informasi Dalam Membantu Daya Ingat Hafalan Al-Quran Siswa MTs Hifzil Quran Yayasan Islamic Centre Medan" (Medan: Universitas Islam Negeri Sumatera Utara, 2020), 1-102, <http://repository.uinsu.ac.id/10626/1/SKRIPSI LENGKAP RISMA YANTI BATUBARA.pdf>.

²⁴ Rahmi, "Metode Muraja'ah dalam Menghafal Al-Qur'an Di Pondok Pesantren Al-Mubarak Tahtul Yaman Kota Jambi."

²⁵ Zulfikar Ismail Isna Amalia Akhmar, Hana Lestari, "Metode Efektif Menghafal Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah," *El-Mujtama* Vol. 1 No. (2021): 5.



Picture 2: *Halaqah Tahfiz*

Furthermore, students of STAI As-Sunnah KKN activities evaluate the activities that have been carried out. Where the results are pretty significant compared to before the KKN activities were carried out. Especially the students who took part in the Lightning Islamic Boarding School held for ten days in the village of Blang Kolak 2. At first, they did not understand what *tahsin* and *tahfiz* were. However, after participating in the activities carried out by the KKN students, they are more familiar with *tahsin* and *tahfiz*. Then, after participating in these activities, there were positive changes to the quality of students' reading and memorization. This can be seen from the enthusiasm of the students who participated in the activity and the parents' confidence in accompanying their children to participate in activities with KKN STAI As-Sunnah students. It is hoped that the program implemented by KKN students will receive more attention from the Blang Kolak 2 village community and the management of the SDIT An-Najah Institute. This means the activity program is hoped to continue even though the KKN students have left the KKN place. Furthermore, the Activity program can be further developed so that prospective *hafiz* and *hafizoh* Al-Qur'an will emerge from this program.

Conclusion

Such are the activities of KKN STAI As-Sunnah Deli Serdang students in Blang Kolak 2 village, more precisely at An – Najah Integrated Islamic Elementary School. Activities KKN aims to improve the ability to read and memorize the Al-Qur'an for An-Najah Integrated Islamic Elementary School students. As for the results of this activity, there is a change in students' Al-Qur'an reading. Then students can memorize the Qur'an. With this activity, it appears that the community is very enthusiastic and enthusiastic, with them fully supporting this activity and their children, who are also very enthusiastic about learning.

The author suggests that the An-Najah Integrated Islamic Elementary School plan to continue the activities after our departure from Blang Kolak 2 village. And the authors hope this activity will occur not only during the month of Ramadhan but also in the following months because this activity is very positive and useful. The author also hopes that this activity can be extended to the realm of adults and parents, not only the realm of children.

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